

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

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ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"THE WORKMAN IS WORTHY OF HIS MEAT."

Matt. x. 10.

IN our fifteenth number we attempted briefly to deduce from these words of the Lord Jesus Christ, the necessity and obligation which bind Society to provide liberally for those who minister at the altar, and dispense the word of life, as the "light shining in darkness," to lead sinners to repentance and salvation. We shall now renew, and with the remarks that follow, shall dismiss, the subject.

We are well aware, that the Clergy, as a body, have proved themselves dangerous to the just rights of mankind in some ages; and that in all ages they have been objects of jealousy and suspicion, not only with those who were destitute of religious principles and affections, but with many of the most devout and enlightened believers in the word of eternal life.

Had Christ come for the immediate banishment of sin, there would have been no necessity for the services of Clergymen, since all men would have known their duties, and would never have failed in performing them. But as he came to point out the means of redemption from the effect of sin, and not to banish the cause; as he came to promulgate a new code of eternal goodness and wisdom, whereby sinners might be saved from "the wrath to come," it was necessary that he should leave behind him, and should call, from time to time, teachers qualified to inculcate the principles of his Divine System, and watch over the interests of ZION on earth.

The Apostles were not only divinely called to the work of the ministry; but they were inspired by their Divine Master with the truths of Revelation, and received from him the power of manifesting his glory and god-head, by the speaking of many tongues, and the performance of many miracles. Thus PAUL was enabled to shake from his hand, the viper which had fastened upon it, at Miletas, while the barbarians were astonished at the scene; and Peter to announce to Annanias and Sapphira the horrible catastrophe that awaited their wicked avarice, and criminal falsehood; and many more and still greater were the miracles performed by these and others of the Apostolic corps. But the power of performing miracles appears to have been given merely for the purpose of making a first and irresistible impression upon mankind of the truths of Revelation. It was not deemed necessary to continue it beyond the Apostolic age: And thereafter, Priests or Ministers, endowed with ordinary powers of

mind only, were called by Divine Providence, to expound the volume of eternal truth, which the Lord Jesus had bequeathed as a legacy to all ages and to all people.

In the infancy of the Church, while Christ and his Apostles remained to watch over her, and for a long time after, purity in principle and practice distinguished those who were called to preach the doctrines of the cross. But in the lapse of time, and particularly during the period which historians designate as the middle ages, the Clergy became extremely depraved. They forgot the example and the precepts of Jesus. They usurped the powers of civil as well as ecclesiastical government. They claimed authority over the consciences of men; and every where the Church was scandalized by their criminal conduct, and religion made the mere stalking-horse of their wicked and venal ambition, avarice and profligacy. Such was the state of things when LUTHER arose to defy the malignity of individual turpitude, the mandates of political vengeance, and the thunders of the VATICAN; to cleanse the Augean stable of ecclesiastical corruption, and restore the religion of our Redeemer to its primitive simplicity and purity. The blessings of the Reformation, produced by this immortal genius, have been felt throughout Europe. But as every thing human is necessarily imperfect; as scarcely any plan of reform ever reaches that completion contemplated by its original authors and supporters; so we find, that in many instances since the time of LUTHER, great abuses have been practised, even by the reformed Clergy, in various parts of Europe. We need not attempt to specify, because all who are the least acquainted with history know the facts.

But what do all the corruption and degeneracy of the Clergy, in any age or country, go to prove? Nothing against religion surely, and nothing peculiar against the Clergy themselves. They prove that Clergymen, like all the rest of mankind, are subject to the dominion of sin and death, which was introduced by the fall of our first parents; and that while they expound the book of life to others, they have themselves the same need of its regenerating influence. JESUS himself declared, "*there is none good, but ONE, that is GOD.*" But there are degrees of vice and virtue; and it may be safely affirmed, that the Clergy, at all times, have been as good at least as any other class of men; and that any other class of men, transferred to the same situation, in which the Clergy found themselves in the middle ages, would have been guilty of the same abuses. It has been, we repeat it, as sinful, fallen MAN, and not as a particular class of MEN, that the Clergy have at any time rebelled against the letter and spirit of that gospel they had been called to preach.

If in Europe the reformation of LUTHER, and his successors in the same laudable work, has not gone far enough in checking some, and

abolishing other abuses of the Clergy; in this country, we hazard nothing in asserting, that the same spirit which actuated LUTHER has been carried to the opposite extreme, and become of itself an abuse, instead of a reformation, or rather a destroying instead of a reforming spirit.

Our early statesmen, some of whom had either felt the effects of religious intolerance, or recollected too keenly the wrongs of their ancestors; in their eagerness to guard against the abuse of clerical power and influence, overleaped the barriers of humanity and justice, and reduced the Clergy to a situation of dependence, which it is difficult to conceive how any real Christian can approve, when he calmly reflects upon the subject, and which is certainly abhorrent to every generous principle of human nature. They appear to have forgotten, that the abuses committed by the Clergy in the worst of times, arose from their having monopolized all or nearly all the learning of those times; and that superior knowledge necessarily gave them superior advantages. But the art of Printing dissipated this monopoly, by diffusing intelligence equally and universally; and thus the spell was broken that bound the minds of mankind in subservience to the selfish policy of a few of their species. It ought also to have been recollected, that in those times of darkness and delusion, the Clergy, besides their monopoly of learning, were all of one sect; and that sect a main pillar, if not the foundation, of the political edifice. How different is the present state of things both in Europe and America! We believe the subsequent abuses of the Clergy in Europe, have arisen more from the policy of states, than the subtlety of the Clergy themselves; and it would be no difficult task to show, that in this country, ages on ages must roll away, before posterity can have any thing to fear on this head, either from state-craft or priest-craft.

It must be conceded by every rational man, that having stripped the Clergy in this country of the influence and privileges which they had so long enjoyed in Europe, the framers of our Constitutions ought to have left them in possession, at least, of a *specific, adequate, liberal* maintenance. But instead of this, while almost all our state Constitutions, are extremely careful of preserving to the people freedom of opinion in religion, not one of them has provided for a *specific and positive* allowance for its ministers; we mean an allowance specific in amount; unaffected by contingencies; beyond the reach of caprice, prejudice or passion. The Constitution of the United States is, in one sense, entirely silent on the subject; and in some of the state constitutions they are, expressly, altogether or partially, excluded from holding any office of trust, profit or honour. In this state the exclusion is broad, and without exception; and we behold the solecism in religion, morals and politics, of teachers of the Divine Law, being deemed unworthy of teaching, or advising, in matters embraced only by human and temporal institutions! And this, too, with the perfect knowledge, possessed by all real civilians, that the DIVINE LAW is the foundation or standard of all human laws, since no human law can be made repugnant to it. We have shewn, that this absurdity upon the face of our Constitution, was introduced under a fallacious, though a specious and plausible pretext. We believe, however, it was introduced from the purest motive. It cannot, perhaps, be very soon removed, if ever, since the aid of a special convention is neces-

sary; and we only contend, that since it does exist, that important and indispensable class of men, who are the objects and the victims of it, are entitled to remuneration for the privations to which it subjects them, by having a *specific, adequate, and liberal* maintenance, permanently fixed, and secured by every necessary legal provision, to guard it from encroachment.

Were it consistent with our feelings and opinions, we might here introduce a comparison between the influence of the Clergy, and that of one or two other classes of professional men,—who are not subject to the same restraints. We might, perhaps, show, that the Lawyers, who have in a great measure, the moulding of our laws, are at least as dangerous as the Clergy would be under the same circumstances; and that the Physicians, whose services are considered indispensable in every family, may from that circumstance, with proper management in concert, acquire a dangerous influence in the state. But we have no fears from either of these classes; for such fears would be as chimerical, as were the fears of those who framed our state Constitutions of the visionary bugbear of *Clerical Influence*. It is not from the exclusion of any particular class of men from the privileges of our free government, if that government can be called free which admits of such exclusion, that our civil, religious, and political liberties are to be preserved; but it is in the constant *exclusion* of ignorance from Society, by perpetuating that general diffusion of intelligence and learning which now prevails, that we are to secure to ourselves and posterity for ever the inestimable blessings of liberty and justice which are now enjoyed by all but one class, one injured, insulted, and oppressed class of individuals! And that class, too, the chosen servants and ministers at the altars of the ETERNAL GOD! Christians! is your religion a fable, or is the exclusion, of which we complain, an insult to the sanctity of its altars, and the majesty of Heaven?

We have said, that the Clergy are an indispensable class of men. This is proved by the history of all ages, as well as the pages of Revelation, and appears to be an eternal law of Nature. Religion is inherent in the human breast; and its priests and its altars, therefore, have existed from the foundation of the world, and will continue to exist as *essential* and *indispensable* in every community, till the last Trump shall announce the dissolution of time. It is therefore a law of Nature, as well as a dictate of Revelation, that Clergymen should enjoy the just rewards of their toil; and reason inculcates, that they should also enjoy every privilege that the laws of Society confer upon others.

We are apprised that in this article, we have to encounter enlightened and deliberate opinions, as well as ignorant and stubborn prejudices. But we believe sincerely, that in guarding against the evils which were apprehended from clerical influence, our early statesmen suffered their fears to out-run their wisdom, and subjected to actual injustice and oppression the men against whose apprehended oppressions they intended to erect a barrier. It is time the error was corrected, and the Clergy restored to the enjoyment of their rights as men and citizens, or amply remunerated for the loss of them. Legislators! to your wisdom, liberality and justice, the appeal is made.—Banish from your seats all idle jealousies and unworthy fears; and if you cannot emancipate from thralldom a virtuous, a worthy, an *essential* and *indispensable* class of your constituents; you can, at least,

gild the bitter pill of slavery; you can lessen the weight of their chains, and render their servitude less galling, by remembering the rule of righteousness, dictated by your Saviour and Eternal Judge: **THE WORKMAN IS WORTHY OF HIS MEAT.** Remember this, and tell us not that you revere Religion, while you sanction the oppression of its ministers! Tell us not that you love God, while you refuse to bestow the blessings of ease and competence upon those who minister at his altars, and labour in his vineyard, that you may reap the fruit of his everlasting favour.

We frankly confess, that there is very little ground for expectation, that any salutary change will be effected in the condition of the Clergy in this state; not because the adoption of a general system would be impracticable; a system which should embrace the interests of all sects who maintain the essential doctrines of the cross; but because the difficulties to be encountered are well calculated to appal the enterprize of the few, who deeply feel the necessity of such a reform. The time may come, however, when religion and liberty will go hand in hand, and impartial justice reign triumphant in all our civil, political and religious institutions. But be this as it may, we have deemed it our duty to expose, in this article, the fallacy of the reason, given at the time, for excluding the Clergy from the benefits of our Constitution, viz. *their abuses practised in a dark and barbarous age*, as if the progress of light, learning and civilization, was to improve all other classes of men, without producing correspondent effects upon the disposition, as well as condition of the Clergy.

Once more let the reader recollect, that these remarks proceed from the pen of a LAYMAN; that no clerical influence, counsel or concert, has been directly or indirectly employed to call them forth; that they are the genuine, unaffected sentiments of the writer, dictated by his regard for the cause of religion, humanity and justice. His only regret is, that they are not equal in ability, to the dignity of the subject; and that abler pens remain idle, when they might be employed in rousing the dormant energies of a well meaning people, to dispense justice to the ministers, who have been called by God to preach his ETERNAL WORD.

V.

HEBREW MELODIES.

That fine, but eccentric, and we fear sceptical genius, LORD BYRON, whose fame as a profane poet is beyond the reach of envy, has lately attempted to soar on the wings of his muse in the region of sacred literature. In the course of his flight, he has dropped upon the vulgar world below him, a little pocket volume, entitled **HEBREW MELODIES.** Whatever may have been the cause, certain it is, that these MELODIES breathe nothing of the spirit and energy which characterise less important works, or rather, works upon far less important, and even worthless subjects, by the same author. Several of them are very trifling productions, to come from the pen of so fine a poet as Lord Byron. We admit, that if HOMER nodded at times, BYRON may well claim the same privilege. But it is much to be regretted, that a drowsy fit should have come upon him, at the time when he ought to have been the widest awake. To satisfy the reader of the truth of this remark, we have copied into our poetical department, of this day, two of his Lordship's MELODIES—and we have added, by way of contrast, the Version of the 137th Psalm, as we find it in the Psalm

and Hymn Book, published under the authority of the General Assembly of the Presbyterian Church in the United States. In the Psalm, we believe, every reader of taste and feeling, will perceive more of the spirit of poetry, as well as the fervour of piety, than are exhibited, either in the two poems we have selected from Lord BYRON, or in any others to be found in his little book. The Psalm, in short, displays the superiority of piety and genius united, over genius alone; for we think it evident that Lord BYRON has not entered upon his task with those warm and animated feelings, with which a truly religious view of the subject would have inspired a genius like the author of *Childe Harold* or the *Giaour*. But notwithstanding these remarks, we feel bound to recommend the **HEBREW MELODIES** to public patronage. They are GOOD, if not the BEST that might have been produced; and well worthy of perusal and preservation by every lover of sacred literature.

V.

ENCOMIUM. SELECTED.

Sir William Jones's Encomium on the Bible, is well worth preserving. "I have," says he, "regularly and attentively read the Holy Scriptures, and am of opinion, that this volume, *independently* of its divine origin, contains more sublimity and beauty, more pure morality and finer strains of poetry and eloquence, than can be collected from all other books, in whatsoever age or language they may have been composed."

ELEGANT EXTRACT.

Many of our readers may, perhaps, recollect, that the Publisher of the *Age of Reason*, written by the late THOMAS PAINE, of eccentric memory, was, in consequence of that publication, tried in London, on an indictment for a libel upon the Christian Religion. On that occasion Mr. ERSKINE, the celebrated British advocate, was public prosecutor, —and made one of the most eloquent as well as argumentative speeches, ever delivered in a Court of Justice. We cannot deny ourselves the pleasure of introducing to the readers of the VISITANT, the following extract, not only as a specimen of the Orator's matter and manner; but a satire upon infidelity, as just, as it is elegant and severe.

V.

"But it seems this is an *Age of Reason*, and the time and the person are at last arrived, that are to dissipate the errors which have overspread the past generations of ignorance. The believers in Christianity are many, but it belongs to the few that are wise to correct their credulity. Belief is an act of reason, and superior reason may, therefore, dictate to the weak. In running the mind along the long list of sincere and devout Christians, I cannot help lamenting, that Newton had not lived to this day, to have had his shallowness filled up with this new flood of light.—But the subject is too awful for irony. I will speak plainly and directly, Newton was a Christian!—Newton, whose mind burst forth from the fetters fastened by nature upon our finite conceptions—Newton, whose science was truth, and the foundation of whose knowledge of it was Philosophy—not those visionary and arrogant presumptions, which too often usurp its name, but philosophy resting upon the basis of mathematics, which like figures cannot lie—Newton, who carried the line and rule to the uttermost barriers of creation, and explored the principles by which all created matter exists, and is held together. But this extraordinary man, in the mighty reach of his mind, overlooked, perhaps, the errors, which a minuter investigation of the created things on this earth might have taught him. What shall then be said of the great Mr. Boyle, who looked into the organic structure of all matter, even to the inanimate substances which the foot treads upon?—Such a man may be supposed to have been equally qualified with Mr. Paine to

look up through nature to nature's God. Yet the result of all his contemplations was the most confirmed and devout belief in all which the other holds in contempt, as despicable and drivelling superstition.—But this error might, perhaps, arise from a want of due attention to the foundations of human judgment, and the structure of that understanding which God has given us for the investigation of truth.—Let that question be answered by Mr. Locke, who, to the highest pitch of devotion and adoration, was a Christian—Mr. Locke, whose office was to detect the errors of thinking, by going up to the very fountains of thought, and to direct into the proper tract of reasoning, the devious mind of man, by showing him its whole process, from the first perceptions of sense to the last conclusions of ratiocination:—putting a rein upon false opinion, by practical rules for the conduct of human judgment.

“But these men, it may be said, were only deep thinkers, and lived in their closets, unaccustomed to the traffic of the world, and to the laws which practically regulate mankind. Gentlemen! in the place where we now sit to administer the justice of this great country, the never-to-be-forgotten Sir Matthew Hale presided;—whose faith in Christianity is an exalted commentary upon its truth and reason, and whose life was a glorious example of its fruits;—whose justice, drawn from the pure fountain of the Christian dispensation, will be, in all ages, a subject of the highest reverence and admiration. But it is said by the author, that the Christian fable is but the tale of the more ancient superstitions of the world, and may be easily detected by a proper understanding of the mythologies of the Heathens.—Did Milton understand those mythologies?—Was he less versed than Mr. Paine in the superstitions of the world? No,—they were the subject of his immortal song; and though shut out from all recurrence to them, he poured them forth from the stores of a memory rich with all that man ever knew, and laid them in their order as the illustration of real and exalted faith, the unquestionable source of that fervid genius, which has cast a kind of shade upon all the other works of man—

“He passed the bounds of flaming space,
Where angels tremble while they gaze—
He saw,—till blasted with excess of light,
He clos'd his eyes in endless night.”

But it was the light of the BODY only that was extinguished: “The CELESTIAL LIGHT shone inward, and enabled him to justify the ways of God to man.”—The result of his thinking was nevertheless not quite the same as the author's before us. The mysterious incarnation of our blessed Saviour (which this work blasphemes in words so wholly unfit for the mouth of a Christian, or for the ear of a Court of Justice, that I dare not, and will not, give them utterance) Milton made the grand conclusion of his *Paradise Lost*, the rest from his finished labours, and the ultimate hope, expectation, and glory of the world.

“A Virgin is his Mother, but his Sire,
The power of the Most High;—he shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds, his glory with the heavens.”

“The immortal poet having thus put into the mouth of the angel the prophecy of man's redemption, follows it with that solemn and beautiful admonition, addressed in the Poem to our great first parent, but intended as an address to his posterity through all generations:

“This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in heav'n, air, earth or sea,
And all the riches of this world enjoy'st,
And all the rule, one empire; only add
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add love,
By name to come call'd Charity, the soul

Of all the rest: then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.”

“Thus you will find all that is great, or wise, or splendid, or illustrious, amongst created beings;—all the minds gifted beyond ordinary nature, if not inspired by its universal Author for the advancement and dignity of the world, though divided by distant ages, and by clashing opinions, yet joining as it were in one sublime chorus, to celebrate the truths of Christianity, and laying upon its holy altars the never-fading offerings of their immortal wisdom.

“Against all this concurring testimony, we find suddenly, from the author of this book, that the Bible teaches nothing but “*lies, obscenity, cruelty, and injustice.*” Had he ever read our Saviour's sermon on the Mount, in which the great principles of our faith and duty are summed up?—Let us but read and practice it; and lies, obscenity, cruelty and injustice, and all human wickedness, will be banished from the world!”

DOMESTIC INTELLIGENCE.

ANNUAL REPORT.

Of the Society for the suppression of Vice, in the town of Bedford, in the county of Westchester, N. Y.

THE Committee of “The Society for the suppression of vice in the town of Bedford,” reflecting that this society is the first ever established in this town, and probably in this county, and that its principles and objects may not be understood by all, think proper in this their first report to call the attention of the society and their fellow townsmen to a few remarks on the nature and effects of such associations, before they proceed to the report of their own transactions.

If it be doubted whether the love of God can dwell in that man who hath this world's good, and seeth his brother have need, and yet shutteth up his compassion from him, much more inconsistent must it be with the character of a Christian, to see his brother plunging into vices which inevitably tend to ruin his body and soul, and yet to make no efforts to save him. But however thoroughly convinced an individual may be of the duty of discouraging vice, and however desirous he may be to fulfil this duty, yet his solitary efforts will not in general be of much avail. He alone cannot reform the morals of society, nor suppress those practices which promote vice. But if a number of individuals, anxious for the suppression of vice, concentrate their influence, experience, and exertions in a society for this purpose, they will easily overcome difficulties which they were unable singly to surmount, and will thus be instrumental in promoting the morality and happiness of many of their fellow citizens. The comparative efficacy of the exertions of individuals and societies, is admirably stated in the following extract from a late pious and useful work.

“Societies for the suppression of vice are not thwarted in their operations by those checks which impede the influence of either *individual* or *official* interference. They do not suffer, for instance, from the odium which overwhelms the individual reformer; for if it fall at all, it falls upon numbers whose congregated strength can bear the burthen. A solitary reformer will, perhaps, be indiscreet, but here the indiscretion of one man is corrected by the prudence of another, and the supineness of one animated by the zeal of another. The solitary reformer cannot be every where, and see every thing; but the society, by its numbers, possesses a species of ubiquity from which vice can rarely escape. The solitary reformer may be poor, or may be sick, and is necessarily confined to a certain sphere of observation; but the society moves in all spheres, and has agents in all ranks. The solitary reformer, no less than the executive government, will be inactive, for the one will be too timid, and the other too busy to do much; but the society has nothing to fear, and nothing of the same importance to do; each man will catch and communicate ardour; an atmosphere of zeal will diffuse itself around, and be felt in acts of benevolence and usefulness to the community at large.”

* *Christian Observer*, Vol. X.

Experience has amply demonstrated the truth of these remarks. In 1802 the Society for the Suppression of Vice in the City of London was established, and its numbers soon amounted to about 480, many of them persons of rank and distinction. The vice which in London seems to have been most frequent and flagrant, and which therefore principally attracted the attention of the society, was the violation of the Sabbath by shop-keepers opening their shops, and merchants following their trades, on that holy day. The society gave notice that they intended to put in force the laws for the observance of the Lord's day. This notice was disregarded, and they commenced their operations. In two years from their formation, the society prosecuted, and succeeded in convicting and punishing, 620 persons, for thus profaning the Sabbath. The effect produced by these prosecutions is declared to be visible. The whole town, it is said, exhibits to a considerable degree, a new face; and the society assert that their proceedings against Sabbath-breakers have had so much influence as to have diminished the necessity of further prosecutions.

So much good resulted from the London society, that societies of the same sort have been established in many parts of England, and particularly in York, Hull, Chatham, Rochester, New-Castle, Liverpool, Stow-market, and Oxford.

Societies for the suppression of vice are not confined to England, but are rapidly spreading throughout our own country, and are now to be found in Portland, Hallowell, Newport, Charlestown, in Dutchess county, in Columbia county, and in the city of Albany. The mayor of the city, and the lieutenant governor of the state, are among the officers of the Albany society.

These societies are composed of men of all political parties, and christians of all religious denominations. They attempt to suppress no practices but such as are explicitly forbidden by the laws of the land, and are hostile to the spirit of the Gospel.

As new institutions, and especially such as are opposed to the criminal indulgences of the vicious, are liable to both innocent misconception and wilful misrepresentation, the committee hope that the preceding remarks will prove acceptable to those who were ignorant of the nature of this society, and that they will tend to refuse such objections as its enemies may raise against it.

The committee will now call the attention of the society to their own proceedings. Intemperance appearing to the committee to be the most prevalent and alarming vice in this town, their endeavours have hitherto been directed to its suppression. So desperate appears the condition of the confirmed drunkard, that scarcely any thing seems capable of reforming him but the operation of divine grace on his heart. But if we cannot heal the plague where it has taken possession of the system, we may stand between the dead and the living, and by prudent precautions prevent the infection from spreading. Sensible that the facility afforded by the numerous stores in this town of indulging this vice, encouraged its commission; and convinced that if our store-keepers would cease to sell drams there would be fewer drunkards, the committee addressed a circular letter to each store-keeper, requesting him to discontinue the sale of ardent spirits by the small measure; and the motives which induced the committee to make the request, and which they hoped would have induced a compliance with it, were fully stated. The hopes of the committee have not, however, been realized; and it is with pain they are compelled to inform the society, that there is now no prospect of a voluntary and total discontinuance of the sale of drams.

The committee are convinced that no serious inconveniences would have resulted from a compliance with their request, as it would not have prevented the sale of spirits for domestic use; and, inasmuch as the discontinuance of the sale of drams would have removed a powerful temptation to intemperance, the committee cannot but believe that it would have conduced to the health, comfort, and everlasting happiness of many of their fellow-citizens.

The society is now called on to decide an important question: Shall we persevere in the good work we have begun? or, shall we abandon an undertaking which we are confident meets the approbation of God, because we may have difficulties to struggle with, and calumnies and reproaches to bear? In making up our minds on this

subject, let us have recourse to the Scriptures for direction. We there find these exhortations: "Brethren, be not weary in well doing." "As we have opportunity, let us do good unto all men." And we also find this promise for our encouragement; "for in due season we shall reap if we faint not." If then we determine to yield obedience to these exhortations, and to rely on this promise, let us next seek for the course which prudence requires we should take.

The practice of which we complain, is unfortunately of so old a date, and so universal in extent, as to be tolerated by public opinion, although forbidden by law. The committee are persuaded that the practice ought to be totally discontinued; but at the same time, they doubt the expediency of an attempt on the part of the society to suppress it by constant and unqualified appeals to the law. The society may, in time, give a tone to public opinion; but it will ever be difficult, and generally unwise, to act in opposition to it.

The committee have come to an opinion, that it is in the power of the society to render this practice comparatively innocent, although not at present wholly to abolish it. By an act of the legislature of this state, passed 7th April, 1801, it is declared, that no person shall have a licence to sell any strong or spirituous liquors to be drank in any store or house where merchants' goods are sold, unless such person shall also take, at the same time, a license to keep a tavern; and even in that case, no strong liquor shall be sold by the tavern-keeper, on any pretence, in the same room where such merchants' goods are sold, under the penalty of fine and imprisonment at the discretion of the court. And the sale of all spirituous liquors by a store-keeper, who is not also a tavern-keeper, to be drank in his house, out-house, yard, or garden, is made punishable by a fine of \$25, to be recovered by any person who may sue for the same, before a justice of the peace; one half, when recovered, to be paid to the overseers of the poor, and the other half to go to the person who brings the suit.

Such being the ample provisions of the law, the committee advise the society to avail themselves of them for suppressing the most injurious part of the practice—the sale of drams to persons known to be habitually intemperate. If such persons will indulge their propensity, let them indulge it in secret, in the recesses of their own homes; and not in places of public resort, where the young and the sober are continually invited to join in their debauches, and to accompany them on the road to ruin. The sale of drams to such individuals cannot be defended on the plea of necessity, convenience, or that it does no harm; but it is evidently hurtful, inasmuch as it encourages the commission of sin in the person to whom it is sold, and offers a dangerous example to those before whom it is drank. The committee have prepared a resolution which they respectfully recommend the society to adopt, declaring that it is the wish and intention of the society, that the committee should commence prosecutions, under the law just mentioned, against every store-keeper who may in future sell drams to intemperate persons. The society will perceive that by this resolution a distinction is made between selling to persons who from fatigue, the inclemency of the weather, indisposition, or other reasonable cause, may think they require a small quantity of spirits; and selling to those who drink merely to gratify a sinful and ruinous propensity, and who, as is usual in such cases, would waste their time in tippling in the stores, and in endeavouring to seduce others to follow their example.

This resolution, although not required by the constitution, will nevertheless be useful as a public and distinct avowal of the intentions of the society; and, as such, would probably of itself be sufficient to suppress the practice it condemns. Let the example of the London society induce this society to adopt this resolution. Let us remember that they were not weary in well doing—that they prosecuted violators of the Sabbath to the number of 620. Let us witness the fulfilment of the promise, to reap in due time if we faint not. They laboured for two years, and then reaped a rich and glorious harvest.

As it would be presumptuous to expect a blessing on our intentions without the use of proper means, so it would be weakness to despair of success before any efforts have been made. We have no reason to doubt, that a few prosecutions in this town for the sale of spirits

to intemperate persons, would prevent the necessity of more; for so soon as it is perceived that the society is in earnest, so soon will its objects be accomplished.

Let us not, however, forget, that the most effectual method of producing a general reformation of morals, is for each individual to begin with the reformation of himself and household; and let each member of the society often call to mind, that as we profess to reverence and maintain the morality of the Gospel, every inconsistency between our practice and profession will be strictly marked, and that the influence and usefulness of the society will essentially depend on the prudent and correct deportment of its members.

By order of the Committee,

EBENEZER GRANT, *President.*

WILLIAM JAY, *Secretary.*

BEDFORD, JUNE 16, 1815.

At a general meeting of the Society, held on the 26th of June, 1815, the following Resolutions were unanimously adopted, viz.

Resolved, That it is the wish and intention of this society, that the committee shall, without delay, commence prosecutions against every store-keeper in this town, and immediately within its vicinity, who shall, after receiving notice of this resolution, sell ardent spirits, by the gill or smaller quantity, to any person who the committee shall have good reason for believing was, at the time, known to the said store-keeper to be habitually intemperate.

Resolved, That every member of this society is hereby exhorted to communicate to the committee such facts and information as he may possess, which will be useful in enabling them to carry the foregoing resolution into effect.

Resolved, That a copy of these resolutions, certified by the President and Secretary, be sent to each of the said store-keepers.

EBENEZER GRANT, *President.*

WILLIAM JAY, *Secretary.*

Officers and Members of the Society.

REV. MR. GRANT, *President.*

MR. JONAH HOLLY, *Treasurer.*

WILLIAM JAY, *Secretary.*

Other Members of the Committee.

REV. MR. Fountain, James Lyon, Benjamin Isaacs, Aaron Read, Gabriel Smith, James Banks, Eli Tyler, Josiah Woolsey, James Fountain, Jonathan Mills, Joshua Raymond, Charles Platt.

Other Members of the Society.

Mr. John Jay, Peter Fleming, Nicholas Haight, Aaron Smith, Samuel H. Miller, Abijah St. John, William Williamson, Nathaniel Taylor, Henry Robertson, William Williamson, jun. Benjamin Mead, William Woolsey, Nehemiah S. Bates, B. Platt, Samuel Clark, Isaac Hait, John Miller, Nathan Clark, Lewis Clark, Holly Benedict, Samuel Barret, Joel Miller, Elisha Bates, Moses St. John, Horton Owen, George Weller, Godfrey Haines, Nathaniel Brittain, Amos Canfield, James Lyon, jun. Tyler Fountain, Nathan Clark, jun. Seth Lyon, Willet Lyon, William Lyon, Jacob Hait, Elias Hait, Jesse Brush, Hezekiah Miller.

COLUMBIA, GREENE & DELAWARE AUXILIARY BIBLE AND COMMON PRAYER BOOK SOCIETY.

At a meeting, pursuant to public notice, held at Trinity Church, Athens, on the 18th day of September, 1815, for the purpose of organizing the "Columbia, Greene and Delaware Auxiliary Bible and Common Prayer Book Society":

Doct. THOS. O'H. CROSWELL, *Chairman,*
JAMES F. WIGHT, *Secretary.*

The following CONSTITUTION was submitted and unanimously adopted:—

Art. I. This Society shall be entitled "The Columbia, Greene and Delaware Auxiliary Bible and Common Prayer Book Society."

The objects of the society shall be, to distribute the Bible and Common Prayer Book; and, as its funds may admit, to aid in their important work, those societies which have for their sole object the distribution of the Bible, and its translation and publication in foreign languages.

Art. II. Every person paying a sum not less than *One Dollar* at the time of subscribing, and *One Dollar* annually, shall be a member of the society. The payment of *Ten Dollars* or more at the time of subscribing, shall constitute a person a member for life, without further contribution. Donations will be thankfully received. The clergy who are members of the society, if they deem it expedient, shall make annual collections in their congregations for the benefit of this society. A list of subscribers, of donors, and of the amount of the congregational collections, shall, from time to time, be published, if the Board of Managers shall judge it expedient.

Art. III. All monies arising from life subscriptions, from collections and donations, shall constitute a permanent fund; which shall not be subject to disbursement, but shall be vested in approved stock, or bonds and mortgages, by the Treasurer, in trust for the society. The money paid by annual subscribers, at the time of subscribing, with their annual subscriptions, and the interest of the permanent fund, shall be appropriated to the objects of the society.

Art. IV. A President, two Vice Presidents, a Secretary and a Treasurer, shall be elected by the society, who, together with fifteen Laymen, elected for the purpose, and the clergy of the Protestant Episcopal church, who are members of the society, shall constitute a *Board of Managers*, to order all purchases of books, to direct their distribution, to circulate subscriptions, collect monies and pay the same to the Treasurer, to make all bye-laws necessary for the management of the society; and, in general, to transact all its business. Five members of the Board of Managers, shall constitute a quorum. All these officers shall hold their offices for one year, and until others are appointed in their stead. The Board of Managers shall make report of its proceedings to the society, at its annual meetings.

Art. V. The first meeting of the society for the election of officers, shall be held at *Trinity Church, Athens*, on Monday the 18th of September, 1815: And on the first Wednesday of September, in every ensuing year, an annual meeting shall be held in such place as the Board of Managers may appoint; at which meetings, morning and evening prayer shall be celebrated, and a sermon preached by some clergyman, appointed for the purpose, by the Board of Managers; after which a collection shall be made for the benefit of the society. Due notice of the time and place of the annual meetings of the society, shall be given, by the Secretary. Every clergyman who is a member of the society, shall make known to his congregation, the time and place of the annual meetings, and of the Sermon and collection. The Board of Managers shall meet in the first instance, on the 18th day of September, 1815, at Trinity Church, Athens, afterwards semi-annual meetings shall be held at such time and place as they may appoint. Due notice of the meeting of the managers shall be given by the Secretary.

Art. VI. The Society shall be considered as under the patronage of the Bishop of the Protestant Episcopal Church in the State of New-York, who shall, from time to time, be informed of its proceedings.

Art. VII. The CONSTITUTION shall be unalterable, except by a concurrent vote of two thirds of the Board of Managers, and of the members of the Society present at the annual meeting.

The Society then proceeded to the election of Officers for the ensuing year, and the following gentlemen were unanimously chosen:

Thomas O'H. Croswell, of Catskill, *President.*

Jacob R. V. Rensselaer, of Claverack, 1st V. P.

Charles B. Perry, of Waterville, 2d Vice Pr.

Samuel Haight, of Athens, *Treasurer.*

James F. Wight, of Catskill, *Secretary.*

George Foote, of Waterville, Truman Beers, of Stamford, Ebenezer Foote, of Delhi, Jehiel Tuttle of Windham, Moses Austin, of Durham, Stoddard Smith, of Greeneville, Caleb Benton, and Robert Dorlon, of Catskill, Isaac Northrop, and Abraham Van Buskirk, of

Athens, John Talman, William E. Norman, Henry Dibble, of Hudson, Edward P. Livingston, of Clermont, William B. Ludlow, of Claverack—Board of Managers.

Resolved, That the semi-annual meeting of the Board of Managers, be held at St. Luke's Church, Catskill, on Wednesday the 31st day of January next, at 10 o'clock A. M.; and that the Managers be requested to return their subscription lists on that day.

Resolved, That the next annual meeting of the society, be held at Trinity Church, Athens.

Resolved, That this Meeting be adjourned to the first Wednesday in September next.

THOS. O'H. CROSWELL, *Chairman*.

JAMES F. WIGHT, *Secretary*.

On Thursday night 31st ult. Zion, (Episcopal) Church, in the City of New-York, was destroyed by fire.

This was a very neat and convenient edifice, belonging to a small congregation of Episcopalians, consisting mostly of mechanics, not in opulent circumstances, who have for several years past, by extraordinary exertion, maintained public worship according to the regular order of the Church. But unless they shall be assisted by their more prosperous neighbours, the congregation, as such, is now ruined; it cannot survive this misfortune; as its funds are by no means sufficient to rebuild the church. It is sincerely hoped, that those Episcopalian Congregations, which have funds, will take their case into consideration and grant them such relief as may be in their power. [*Ev. Post.*]

INTELLIGENCE FROM ABROAD.

ENGLAND.

NEWCASTLE, JULY 21, 1814.

(CIRCULAR.)

The following statement of the progress of the Missionaries at Serampore, in the East-Indies, in the translation and printing of the Holy Scriptures into the various languages of Asia, is submitted to the leading friends of Christianity in this town, who, being well aware of the wretched and deplorable condition of the nations of the East, and deeply sensible of the inestimable worth and benefit of the sacred Scriptures, and being devoutly desirous of the universal spread of the Christian Religion amongst mankind, will, doubtless, be gratified with its perusal.

STATEMENT:—

1. *Sungskrit* language (spoken all over India.) *New Testament*, printed—*Old Testament*, Pentateuch printed; Historical books printed to the 2d book of Samuel; and copy prepared to the 2d chapter of the 2d book of Chronicles.

2. *Chinese* (said to be read by half the human race.) *New Testament*, translation completed. St. John in the press. *Old Testament*, translated to the 5th chapter of the 1st book of Samuel.

3. *Bengalee* (read over an extent of country, equal to Great-Britain.) *New Testament*, the 3d edition printed and nearly distributed.—*Old Testament*, the second edition of the Pentateuch printed to the 4th chapter of Leviticus.

4. *Orissa* (about the extent of Ireland.) *New Testament*, printed.—*Old Testament*, the Hagiographia and the Prophets printed; the Historical books printed to the 1st book of Kings; and copy prepared to the 20th chapter of the 2d book of Kings.

5. *Mahratta* (equal to the Bengalee.) *New Testament*, printed.—*Old Testament*, the Pentateuch printed to the 4th chapter of Numbers. Copy revised to the 2d chapter of Deuteronomy.

6. *Hindee* (about the extent of France.) *New Testament*, the second edition in the press.—*Old Testament*, the Pentateuch printed to the 2d chapter of Exodus. Copy prepared to the 26th chapter of Numbers.

7. *Telinga* (about the extent of England.) *New Testament*, St. Matthew in the press.

8. *Kurnata* (about the same extent.) *New Testament*, St. Matthew revised for the press.

9. *Shikh* (equal to the Bengalee.) *New Testament*, printed to the 7th chapter of St. Luke. Copy revised to the 4th chapter of the Acts.

10. *Cashmire*. *New Testament*, translated to the 2nd chapter of Romans.

11. *Burman* (read by 70 millions.) *New Testament*, Copy prepared to the 13th chapter of St. Luke.

12. *Assam*. *New Testament*, translated to the 6th chapter of St. John.

The above statement was given by the Missionaries in June, 1812; since which, very considerable progress has been made, although the particulars of their advancement in each language have not been received. From the latest accounts, dated about Midsummer, 1813, we are informed, that EIGHT NEW LANGUAGES have been added to the above list, including the languages of the many thousands of *professed christians* in Asia, who have not the Bible, except in the churches;—that learned natives, from all the above nations, are employed at Serampore, in aiding the acquirement of the languages, and the translations;—and that TEN PRESSES are at work in printing!

The population in the use of the above languages must doubtless, according to the most moderate calculation, exceed FIVE HUNDRED MILLIONS of persons. This immense mass of mankind, in consequence of being destitute of the Scriptures, have not only been practising the grossest idolatry, but, under the insatuated idea of pleasing their gods, have been, for ages, committing the most horrid and bloody deeds, as *religious rites*,—not on brutal animals, but on the persons of each other; particularly on infant children, widows, and aged persons, many thousands of whom do yearly perish, miserably sacrificed on the altar of their blind superstition.

The Rev. A. FULLER, of Kettering, has purposed to preach and collect in this town, in aid of the above translations, on Sunday next, the 24th inst. at the Baptist Chapel, at half past 10 o'clock in the morning; and at the Orphan House, at 6 in the evening.

Mr. F. not leaving Newcastle on the following day (Monday the 25th) he has agreed to preach, at 7 o'clock in the evening, at the Baptist Chapel, *but to make no collection*; and after service to meet subscribers to the translations, and ANY favourable to this important undertaking, and to lay before them, as specimens of the astonishing labours of these Missionaries, a passage of Scripture translated and printed at Serampore, on the very curious type of TWENTY of the Asiatic languages. To this meeting you are respectfully invited.

Your's truly,

R. PENGILLY.

BIBLE SOCIETY.

WINDSOR, (VT.) Sept. 4.

The members of the Windsor County Bible Society are reminded, that their annual meeting is to be holden at the Meeting-house in Woodstock, on Wednesday, the 6th of Sept. at 12 o'clock. A discourse to be delivered at two o'clock, after which a contribution will be called for, in aid of the benevolent design of the Society.

KEENE, SATURDAY, SEPTEMBER 23, 1815.—On Tuesday last a Sermon was delivered before the General Association of New Hampshire, convened in this town, by the Rev. Mr. ROWLAND, of Exeter. In the evening a discourse was delivered by the Rev. Mr. ROBBINS, of Connecticut.

On Wednesday the New Hampshire Bible Society held their annual meeting—The Hon. Timothy Farrar was re-elected President. In the evening a Discourse was delivered by Rev. Dr. Burton of Thetford, Vt.

On Thursday a Discourse was delivered before the Missionary Society of New Hampshire, by Rev. Mr. Paige, of Hancock, and a collection made for the benefit of this institution. In the evening a Discourse was delivered by Rev. Mr. Gillett, from Connecticut.

OBITUARY.

MASSACHUSETTS. In Hallowell, on Friday, 15th inst. the Hon. NATHANIEL DUMMER, Esq. in the 61st year of his age, of an apoplexy. The attack which was on Thursday, was so sudden and violent, as to deprive him of sensation and baffle all medical skill, and in about thirty hours terminated his valuable life. His funeral was attended on Sunday afternoon, with masonic honours, by Kennebec Lodge, of which he was a Past Master, and a long train of mourning relatives and friends from this and the neighbouring towns, assembled to pay their last tribute of respect to the remains of one so highly respected and deeply lamented. Seldom has a death in this part of our country produced a more general sympathy. He was extensively known, and had been much in public; and in compliance with what we believe to be the general feeling, we shall attempt a memorial, however frail and imperfect, of his worth. Oh! that we had not been called to the bitter task;—but submission to the allotments of Providence is a duty we must all learn to practice.

Judge DUMMER was born at Byfield, on the 9th of March, 1755, and was educated at Dummer School, where many of our most celebrated men received the first rudiments of learning. At an early age he engaged in the revolutionary war, and having been appointed a Commissary of prisoners, he was stationed at Providence, R. I. where he married. In 1789 he came to this town and contributed with others to raise it from its infancy to its present flourishing condition. Endowed by nature with strong mental powers, they were displayed in a variety of public offices, which he sustained with honour to himself, and to the general advantage and satisfaction. He was for a number of years a member of the Legislature, as a Representative of the town and Senator for the county, and always took an active and conspicuous part in the concerns of the State, particularly of this District. No one was more sincerely and disinterestedly engaged in the interests of his constituents, and in no instance was their confidence misplaced.

In 1809 he was elected by the Legislature into the Executive Council of the Commonwealth, of which he was an active and efficient member. In 1799, when this county was divided from Lincoln, he was appointed one of the Justices of the Court of Common Pleas, which office he filled till its abolition in 1811. As a legislator, an acting magistrate, and judge, he was distinguished by an acuteness, penetration and comprehensiveness of mind; a kind of intuitive sagacity, which procured him a reputation and standing in society, which few with a long life of laborious study have obtained, and none without the most spotless integrity. And above all, he possessed that practical good sense, which in some men supplies the place of extensive learning and deep research.

On commercial and political subjects his information was extensive and his views enlarged. He was ever a firm and undeviating supporter of the Washington policy.

Such he was in public; but how shall we delineate his private affections! To his family, his loss is indeed distressing and irreparable. A few days since, he was in full health and vigor, and they looked forward to many years enjoyment of their guide, their counsellor, and friend. But torn from them in a moment, they can only look for consolation to a heavenly Father, who does not afflict willingly, nor grieve the children of men. To them he was peculiarly endeared, for his heart was bound up in those with whom he was connected by the strongest ties of nature. And if he felt his misfortunes with sensibility, it was not merely from selfishness; but because it deprived him of the means of doing good to those he dearly loved. [Hallowell Gaz.]

NEW-YORK. At Bern, Albany co. on the 23d inst. suddenly, Maj. Gen. PAUL TODD, Aet. 57. On the morning of the day of his death, he appeared to possess his usual health and cheerfulness, and at ten o'clock was assisting in securing some property which was endangered by the violent storm of rain which fell on that day—About this time he proceeded to go in quest of more help. After he had been absent nearly half an hour, he was discovered a few rods distant from the place he had started from, prostrate upon the ground, with his face downwards, motionless, and destitute of any signs of life. The cause of his death is supposed, from the nature of his previous complaints, to have been an ossification, or some disordered state of a large blood-vessel near the heart, which was rendered fatal at that time, by violent exercise of body. His remains were interred on the 25th instant, with military honours, and his funeral was attended by a numerous collection of friends and acquaintances. The Rev. Mr. Halliday, of Bethlehem, delivered on the occasion, an appropriate and very affecting discourse.—In the death of Gen. Todd, his country has lost a citizen always faithful to the trust reposed in him, and one who contended for her liberties in the war of the revolution. He was a useful and valuable member of society. His family, left to deplore his loss, consisting of a widow and five children, will ever remember, with grateful recollection, one who was always kind, affectionate and faithful, in the relations he bore to them. But the most interesting part of Gen. Todd's character, was that fervent and devoted zeal in the great cause of religion, which manifested itself in his life and conversation. Though active and diligent in providing for his household, yet he ascribed to the good providence of God, every instance of prosperity in worldly concerns, and never forgot, in the hurry of business, the duty of devotion. His constant theme was experimental religion, and no man was ever more strongly grounded in a hope of a glorious immortality. "Blessed are the dead who die in the Lord." [Albany Gazette.]

POETICAL DEPARTMENT.

SELECTED.

From BYRON'S "HEBREW MELODIES."

OH! WEEP FOR THOSE.

I.

OH! WEEP FOR THOSE that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the Godless dwell.

II.

And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

III.

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!

BY THE RIVERS OF BABYLON
WE SAT DOWN AND WEPT.

I.

We sat down and wept by the waters
Of Babel, and thought of the day
When our foe, in the hue of his slaughters,
Made Salem's high places his prey;

And ye, oh her desolate daughters!
Were scattered all weeping away.

II.

While sadly we gazed on the river
Which roll'd on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be withered for ever,
Ere it string our high harp for the foe!

III.

On the willow that harp is suspended,
Oh Salem! its sound should be free;
And the hour when thy glories were ended
But left me that token of thee:
And ne'er shall its soft tones be blended
With the voice of the spoiler by me!

PSALM CXXXVII.

The Sorrows of Israel, in the Babylonish Captivity.

I.

By Babel's streams the Captives sate,
And wept for Zion's hapless fate;
Useless, their harps on willows hung
While foes requir'd a sacred song.

II.

With taunting voice, and scornful eye,
"Sing us a song of heaven," they cry,
"While foes deride our God, and King,
"How can we tune our harps or sing?"

III.

"If Zion's woes our hearts forget,
"Or cease to mourn for Israel's fate,
"Let useful skill our hands forsake;
"Our hearts with hopeless sorrow break."

IV.

"Thou, ruin'd Salem, to our eyes
"Each day in sad remembrance rise!
"Should we e'er cease to feel thy wrongs,
"Lost be our joys, and mute our tongues."

V.

"Remember, Lord, proud Edom's sons,
"Who cried, exulting at our groans,
"While Salem trembled to her base,
"Rase them; her deep foundations rase."

VI.

While thus they sang, the mourners view'd
Their foes by Cyrus' arm subdued.
And saw his glory rise, who spread
Their streets, and fields, with hosts of dead.

VII.

Pleas'd they foresaw the blest decree,
That set their tribes from bondage free,
Renew'd the temple, and restor'd
The sacred worship of the Lord.

* * * *